

stages of *yoga* and covers altogether wide ground.

What he is saying, he observes, is not new; he is merely repeating what the wise taught in the past.

While claiming no credit for originality for himself

he finds it necessary to warn the reader against neglecting his teaching, " Do not make light

of what I say because it is Kannada. To superior

persons who would do so I shall say this In reply. A

mirror is indicated by different words in Kannada

and Sanskrit. The words are different but they refer to

the same article; where lies the difference between

the Sanskrit word and the Kannada word? If the right

meaning is conveyed how does it matter If it is conveyed

through Kannada words or through Sanskrit words?"

In the same context he praised his mother-tongue in

words that are repeated by school children even to-day.

" Easy Is Kannada like the plantain stripped of skin,

like the sugarcane with the covering removed, like

milk cooled to comfortable warmth. If through this

language you learn to know the self within and earn

liberation is it not enough? What more do you get

through Sanskrit?"

Ranganatha's object was to communicate knowledge required for the liberation of the self.

In meta-physics he was a follower of the non-

dualistic school of Sankara. In ethics he teaches what the

Haridasa and the Sivasarana taught. The poet first

describes
the kind of man to whom alone knowledge
of Brahman
may be communicated. The man should be
virtuous,
charitably disposed and kind; free from
false pride
and conceit, and not overbearing, anxiously
pursuing
ways of knowledge; controlling body and
mind;